627 representative), while among the Shluh Berbers of the Western Atlas
171 and among the Rgaybat Bedouins of the Western Sahara, women can be
562 their own ukilat (fem. pl. of ukil), although they cannot represent other women, as I once saw in Ibuqquyen (West-Central Rif)[66]...Rifian
562 [574] women may visit their families whenever they want to, and, in general, if Berber women are not given the same treatment and value as men are, they do, nonetheless, have certain advantages which derive from
[443] their status as minors.....In the Rif, women's markets are an example of this: they are meeting places completely free from men, where transactions take place, where brides are looked for, where amulets are bought and where news of the day is heard and spread. But a
[576] woman in the Rif, if she passes a man on a path, must always give him the right of way; she greets him first, lets him have the right of
855 way, and continues on the lower part of the path....Rifian women love their children.

E) Property (fragmentary notes):

432 [623] In the buying and selling of individual property, the jma'th (used here in the sense of council) did not intervene; the only parties concerned were the buyer, the seller, two 'udul (notaries public) and the qadi, the latter three individuals having to draw up and sign the necessary document. Even in the case of jma'th property[67], the jma'th did not intervene; once again, the 'udul drew up the document
427 623 in question....In the event of renting land, in which a document is not needed, the petition is handed to the village mqaddim (headman)
426 686 who convokes the jma'th and agrees to the conditions. The same applies in case of mortgages....In case the petitioner does not fulfill his
627 623

695 action for public demerit in the "Big Ones" (imqqranen)[42]. The oath
[171] formula, haqq dil-baraka, is distinct from the Arabic formula, although oaths are as important among Arabs as among Rifians[43]. The "Little Ones" (imzzyanen, or minors) do not believe in this nor in anything else, but nevertheless they follow the example of their peers and try to limit themselves to abiding by the decisions and keeping the conventions, although they are usually not the same in both categories.... Proof of this is that if a stranger has to swear, he is obliged to do so in places fixed by local tradition[44].

[562] Men swear during the day, while women swear at night[45]. Jews
[563] were forced to swear by going through the market with packsaddles on their backs[46].

G) Penalties: (fragmentary):

681 Berber law does not admit the penalties which Islamic law does
[171] in order to punish crimes (sic)....Rifian law excludes corporal punish-
[697] ment and deprivation of liberty; there are no jails[49 A], and in this
562 respect a man's dignity cannot be degraded. On the other hand, it
[855] tolerates maltreatment of women, but because of their status as minors,
[861] being in perpetual childhood, and incapable of taking care of themselves; in the same way, the Rifians do not hesitate to beat their children, if necessary, in order to oblige them to follow "the right path"[48]. Berber women have all the freedom, in truth, that they desire,
[443] and in the Rif they even have their own markets and feasts[49]. The
[574] Rifian male does all he can to protect this feminine society of minors, and he does not enter at all within the limits of his women's social activities.

A, [This should read "47" not "49"--Analyst]